

Interview Transcript

Interview Date: 02/28/2018

Interviewee: Sister Callista Roy

Interviewer: Shannon Green, Director, CSJ Institute, Mount Saint Mary's University; Kelby Thwaits, Instructor, Film and Television, Mount Saint Mary's University, Mary Trunk, Instructor, Film and Television, Mount Saint Mary's University.

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Transcribed By: Nancy Steinmann

[00:00:00.00] [Director's comments]

[00:00:19.26] SHANNON GREEN: Today is Wednesday, February 8, 2018. This is Mount Saint Mary's University CSJ Oral History Project, filming at Carondelet Center, present Mary Trunk, Kelby Thwaits, Shannon Green, and interviewing Sister Callista Roy.

[00:00:40.11] SHANNON GREEN: So, Sister Callista, why don't we get started. If you could tell us your full name and your age?

[00:00:48.11] SISTER CALLISTA ROY: I'm Sister Callista Roy. I'm 78 years old [b. October 14, 1939].

[00:00:53.15] SHANNON GREEN: You mentioned before there's a story about this room. Could you start us off by telling us the story about this room?

[00:00:59.17] SISTER CALLISTA ROY: Well the story about this room comes after Vatican II [Second Vatican Council (1962–1965)]. And it comes when the community was very involved in social justice. I was a member of the Social Justice Secretariat, one of the early, very active groups. And it relates to Sister Clare Dunn [(–1981)] and [Sister] Judy Lovchik [1936–1981]. Clare had asked to run for the State Legislature in Arizona. The Bishop of Tucson was all for it—who she'd be representing, and the Bishop of Phoenix was against it. So the community said, "No." So she was going to meet with the council. The council sat on that side of the room. Then she brought the entire Social Justice Secretariat. And I remember I was sitting on the floor, so there must have been a lot of us. And we talked for a very long time—an excellent dialogue—but nothing came of it—except Sister Brigid Fitzgerald [should be Sister Mary Brigid Fitzpatrick ??] asked to meet with Judy—with Clare—separately. And she asked absolutely the right question. It had to do with conscience. "Clare, is this a matter of conscience for you?" Clare said, "Yes." And that was the story. So—but, the idea of the members of the community, who now had certain missions and goals within the larger goal, to come and be here, you know, sitting in the Magdalen Parlor--[laughs]--was, you know, quite a movement forward. And I think a turning point for all of us.

[00:02:50.26] SHANNON GREEN: That's a great story. Thank you! We might come back to some of those themes as we progress, but why don't we continue. Would you tell us just a little bit about your family, where you grew up?

[00:03:02.03] SISTER CALLISTA ROY: Yes. I grew up in the Los Angeles area. And my parents were people of deep faith and hope and absolute trust in God, which then in my life becomes the whole theme of Providence. But I had it as a child, because I'm the second oldest of seven boys and seven girls, so there are 14 of us. And I actually went to kindergarten in Watts [Los Angeles, California]. I went to Bishop Conaty High School and to--so right in the center of the city--first a little ways out in the southwest area and then in the city. So I think my family gave me an incredible deepening of

faith.

[00:03:55.27] SHANNON GREEN: So you--were you active in a parish? You were a religious family?

[00:04:01.22] SISTER CALLISTA ROY: Yes. I--we--to this day all my siblings are very active in their parishes, which is just great. Because when I--we had moved closer to Conaty--before I went there, so I was in St. Thomas parish, and belonged to the Sodality, to the choir, et cetera. And then, we were in walking distance also, of Conaty High School. And that becomes very important because the Sisters of St. Joseph were one of six communities teaching there.

[00:04:41.08] SHANNON GREEN: So that was going to be my next question: where did you first encounter religious and the Sisters of St. Joseph in particular?

[00:04:46.12] SISTER CALLISTA ROY: Well, actually, they were catechism teachers on Saturday--way out in St. Lawrence parish in Watts, as well as in the--a different parish I that was in, Presentation, which was quite a ways from St. Columbkille's where I went to school. But they were Saturday teachers there. But I started first grade at St. Columbkille's, which was the Sisters of Notre Dame de Namur. And they were wonderful teachers--extremely kind. When I hear these stories about how Sisters treated people I--hitting their knuckles, whatever--particularly in the East--that was not how we lived at all. The Sisters loved us and treated us very well. They were very kind to my family, because we continued to grow, and they figured out ways to get uniforms and et cetera. And so, I first met Sisters then at--in grade--grammar school, and then I transferred to St. Thomas' for my seventh and eighth grade. And there it was the Immaculate Heart Sisters, which became very important in the history of the Church in Los Angeles. And they also were good teachers and--but then I was able--I actually had applied to Immaculate Heart College. And it was an interesting experience there that led me to Conaty. We--my mother and I--took the Pico Street car to the Western bus and then walked all the way up the hill. And I had the nicest skirt I owned, which came from somebody else. But I--and we were being interviewed. And I had a one-fourth scholarship or something. But honestly the Sister interviewing us--she got to the question, "What does your father do?" And my dad was a punch-press operator in--made parts. And she actually put her pen down on the desk, and said, "Do you know what kind of girl we have here?" And my mother said, "You know, I think we'll think about this--maybe we'll come back." She stood up and we walked out. And it was very close to the start of school. So we went to Conaty, and the person who interviewed me knew right away that I needed to be put into college prep classes, even though they were full. Anyway, the point is, that's how I got to Conaty High School. That's how I met the Sisters of St. Joseph.

[00:07:25.21] SHANNON GREEN: What do you remember about your own earliest desires to become a Sister yourself?

[00:07:31.16] SISTER CALLISTA ROY: When I was very young, I remember, like, one of these moves--some of them were very short distances, but just a little bigger house is what we needed. And--but I remember moving to this one--and the church was right across the street. And I was so excited. I ran over and knelt down in front of the Blessed Mother and I said, you know, "If I'm meant to be a religious, I will." You know, okay. All right--I'm about eight years old. Okay. I didn't think about it again for many years. And I had--I'm very happy--an incredibly wonderful teen life. I worked--I worked a lot. I got a job at the hospital when I was 14. My mother went to the supervisor at Queen of Angels hospital where she worked and asked, "How old would my daughter have to be to work here?" And the supervisor was an older, German Sister, and she just said--she didn't say "How old is she?"--she said, "Have her come on Saturday." So everybody is--"What are we supposed to do with this kid?" [laughs]. I was young and small. And so--later my friends told

me, "We thought you were a Hungarian refugee", because those were the refugees of the time. But even though, they would put me on the calendar to work any day I wasn't in school--so on holidays and weekends and summers. However, I managed to--one of my brothers would take me so I would get to the basketball games, tournaments, and very soon I had boyfriends who also could take me anywhere. And so I had a very normal adolescence. And really wasn't thinking much about--I didn't even think of religious life. However, through God's grace, you know, it comes back to you. And there was a very important thought. This was totally internal. I felt the catechism--simple question and answer--"Why did God make me? God made me to know Him, to love Him, and to serve Him in this life and be happy in the next." And how can I best do that? As a Sister of St. Joseph. And that was it. And it was very hard, because I then--I had a three-year steady boyfriend, and really was in love--wanted a family. And you know, it's just God's grace. It's totally the gift of God.

[00:10:18.12] SHANNON GREEN: How did your family feel about you entering religious life?

[00:10:21.13] SISTER CALLISTA ROY: Well I think my mother was very confused because she didn't know if I was going to get engaged any minute, you know. And she was very confused. And then also, she had come from a small town and didn't know Sisters. And so then she was worried that was--that had she prepared me enough for--was she worthy of this. It was interesting. My dad, interestingly enough, had gone to the Sisters of St. Joseph at St. Vincent's grade school, which was located where the current 101 freeway is. And I don't know that he knew that it was the same community. But he was very quietly very supportive. And my mother, you know, worked it through and was very happy. And it was interesting--the pastor, however--by then, the last year of high school, my family had moved farther out to St. Michael's parish--and the pastor there was an Irishman and older, and he said I'm the oldest daughter of this family--I should be home--the one who helps take care of everything. And so, he was reluctant to give me a letter to enter. So--and we'd only been in the parish a year--so he also didn't know us really well. But by then the family were volunteering for everything and it worked out fine.

[00:11:41.22] SHANNON GREEN: So you entered right after high school?

[00:11:44.20] SISTER CALLISTA ROY: Yes.

[00:11:45.07] SHANNON GREEN: Do you remember any of the Sisters of St. Joseph--the names--could you share with us some of those?

[00:11:47.18] SISTER CALLISTA ROY: Oh yes. The thing is--Conaty was the archdiocesan school, and so we had six different communities. But the Sisters of St. Joseph of Carondelet were then one of the six--but really stood out in my mind--the people--I can name them all. But I will tell you the people who were really important to me were Sister Eileen Mitchell [aka Sr. St. Gerard Mitchell], Sister Barbara Mary [Sanborn??], Sister Regina Clare [Salazar??] and Sister Anna Mary [??]. They were wonderful--just really stood out--excellent teachers, but had a very special relationship with the students. I would call it now--they were "living out." We were the "dear neighbor", and they went all out for us.

[00:12:42.26] SHANNON GREEN: What do you remember about your early days as a postulant and a novice that you'd like to share with us?

[00:12:50.00] SISTER CALLISTA ROY: Well, we were a large group, and eight of us had entered from Bishop Conaty. And I'm very happy to say, do you know five are celebrating our Silver Jubilees this year. I mean, that's quite extraordinary. So it wasn't like these were my closest friends, but they

were friends. And also, we had a brand new postulant mistress, so whereas I know some of the people who were a little older had been either to Mount St. Mary's or to St. Catherine's--they were looking for some deep spirituality and so they find out this person--it's her first day, you know. [laughs]. But it was--we did--I did what was expected of a Sister--didn't matter to me. I didn't care. You know, I came here because I really just wanted to be a Sister of St. Joseph, and I didn't--whatever they asked it didn't matter. I can remember though, some--for example, you know, being in a Philosophy class. I loved studying too. So--and learning the essences of things and the purpose--fullness of things, et cetera. And therefore when I'm washing the stairs over there by the kitchen--the ones that go downstairs--those cement stairs--it was my job to wash them. At the same time everyone's doing their morning chores. We all had the exact same timeframe to do them in. Therefore, people are walking up and down--they're apologizing. No, the purpose of these stairs is for you to go up and down. It's an accidental characteristic that I wash them. So-- [laughs]--I'm--I guess I was just always relating everything to a higher level of thought--and meaningfulness. And there were--we read in the dining room for meals--that was difficult, you know, because of the public stage of it, because of--spiritual reading sometimes the words weren't even familiar to us all. And I--Sister Albert Joseph [aka Charlene Bloom??], [Sister] Veronica [Maloney (1920-2016)??] was very good to us, because she knew it was hard for us, because she kept a really straight face, but I think there were ways in which she made it easier. And I remember it as a good time--a growing time. And the same with the novitiate. There we had the most experienced novice mistress--Sister Roseann [Bromham (-1990)??]. And she was very strict. And sometimes it was hard on me because of my family and--my mother had two children after I left home. And so, the Rule of Silence--like I had just got word my mother was just going back to the hospital. Well, she'd been in the hospital before a baby was born, but I didn't know why after. So I was caught talking. And so, the thing was, I was telling one of my friends--actually someone a year ahead of me from Conaty, who--we were in the novitiate together. And you know, the answer was, "Well, your mistake was breaking Silence." No, I really want to know! So there were some hard times, but not--I still--my underlying belief was you do what's necessary, and it doesn't matter. It didn't bother me that some of the things that I felt later and figured out--at that time didn't bother me at all.

[00:16:26.25] SHANNON GREEN: What do you remember about the day you took your vows and received your habit? Did you take a religious name?

[00:16:32.10] SISTER CALLISTA ROY: Yes. The day we got the habit was before the chapel was built at Carondelet Center. So we were possibly the last ones who received the habit up at Mount St. Mary's, in that chapel. That chapel's always meant a lot to me--you know, it had my birthdate on the outside of it--"All for the honor and glory of God" and the year I was born. So it means a lot to me. And I remember going in--there were so many people from Conaty that the Sisters couldn't dress us all. And so, they had a Sister that I had worked with in the hospital that summer at Daniel Freeman--she worked as a nurse's aide, who later became a nurse--dress me. And--but they helped us get dressed and then walking back in wearing the habit. And my mother had been told that no one could take pictures. And she saw everybody taking pictures. She was very upset. But somehow, when her things were cleaned out, she had one picture. And I don't know--in any case, the--but it was a very special day. And she was very excited, because my name was "Lorraine Callista." My family named us--it was a custom--French custom--my father's side is French-Canadian. And my parents actually had named the first four of us before they were married. Anyway, they wanted a big family, so they named four. And my first name was "Lorraine", but I was born on the feast of St. Callistus (October 14). How wonderful! I love, you know, the history of the early Church. And so, I asked for "Mary Callista." And my mother, she said, "She got it! She got it!"--you know, right out loud. And you know, it was exciting. And then--so when we go back to our baptismal names--well, I'm baptized for St. Callistus, so I dropped the "Mary", that's all. But--so

Reception Day was very special. Vow Day also, because we were here, and--at the new chapel--and I remember being at the railing, and the parents of the Carondelet Guild had given the money for that railing. And it--and my parents really sacrificed to do that. So later, as we make changes, I remember--I didn't turn in a whole lot of responses about what we had to have as the church--the chapel was redesigned after Vatican II. But I did say, consider that altar railing--who paid for it, you know. And so, it's been beautifully used in the new design. So I was really very happy. But again--so this chapel means a lot to me too in a lot of ways. A lot of---every time I come back it means a lot. And--but particularly I have a fondness for the altar rail, which we don't use in the way it was used, but it's special.

[00:19:22.14] SHANNON GREEN: It's nice to know that--yeah. Tell us about how your studies directed you--or your experiences directed you to nursing?

[00:19:31.13] SISTER CALLISTA ROY: That's a great story, because it's my best--one of my best stories about Providence. When I entered--I did have--I had a very good supervisor, who even in the early--let's see, I'm in the 50's now--says, "Be sure you get a Baccalaureate degree in Nursing." So I apply to Mount St. Mary's, and I had a four year scholarship. Then I write a letter and say, "I'm turning it down to enter the community." So--but, personally in my heart, the Sisters teach and they have hospitals. But whatever God wants of me, I'm fine, and I'm totally okay. Then, after vows, we have a short semester where we get in more of our requirements, and then the director of studies begins calling people in one at a time, and someone very good at Math is in a Math major, and someone very good in languages is in another--nobody ever sent for me. So I'm in a General Ed major, I have finished three years, and by then, I really wanted to be a nurse. And so I--it's--school is going to start. We--the first Sunday of the month is a Recollection Sunday. The next day is Labor Day, and then school starts. So I'm at Recollection Sunday. I just really prayed and I said, "God--this is going to drive me crazy, God--I have to give this up--just have to--so please help me." And I just--it's okay--it's really okay. And so, the next day, Labor Day, I'm sweeping my charge, down the hall here a ways, and I hear rosary beads. And I said, "Oh!" I--"What did you say yesterday? No! It's okay." In walks Mother Josephine [Feeley (1905-1991)] and said, "Would you like to be a nurse?" [laughs]. And I said, "Yes!" She said, "Well let me call the college and see." And so I tore downstairs to the juniorate and I said, "I have to be quiet and alone, but I'm expecting a phone call." And I remember somebody saying, "Who are you expecting, the Pope?" I said, "No, the Provincial." So I ran, and I just waited, and she called back and she said, "Yes, you'll start tomorrow--so we've got to get--." We sewed white habits all afternoon on Labor Day. And I started the next day. [smiles].

[00:21:48.21] SHANNON GREEN: You had to have your white habit ready--

[00:21:50.22] SISTER CALLISTA ROY: Yes! Sister Rebecca [Sister Mary Rebecca Doan (1910-1999)]--I always accused her that she had put in the two cents right at the right time. I don't know. She denied it. [smiles]. But in any case, Providence led me to nursing. I was a junior at the Mount--Mount St. Mary's--at the time, and to summarize that--and you can ask any other questions, but--it was an extraordinarily good education. [laughs].

[00:22:22.17] SHANNON GREEN: Would you just for background share really a couple of sentences about Sister Rebecca, and use her last name as well?

[00:22:28.03] SISTER CALLISTA ROY: Yes. I wanted to talk about Sister Rebecca Doan. Sister Rebecca was an extraordinary woman--talented beyond belief--leadership skills beyond what a woman could do. She is--the way I heard the story--she designed many of the units at Daniel Freeman--a whole wing that was built around her design. We all know that in the fire of 1961--the

Bel Air Fire--I was a junior at the time--and we had one day of cleanup and back in classes. And she thought that was the best way to do it, and it was--it absolutely was. And then she built the Humanities building. I remember she'd walk through it at night--she inspected it every day to make sure everything was on target and done right. She was also a very extremely humble and holy woman. Because--she founded the Nursing department--the first in the state--and I proudly show that picture, because it's the first class and there are three ethnic groups represented in five women. And--but--when I--and I know Vivian Burgess [(1928-), first African-American nursing graduate at MSMC] very well--and when I talk to her--but then someone else is--"But I was in the next class"--another Black woman. It wasn't for show--she believed in this, and she absolutely would not sign contracts with agencies who would not accept everyone. So I think Sister Rebecca Doan lived the charism of the Sisters of St. Joseph before we even know how to express that. But she was truly one of our extraordinary leaders. She never was in school--community leadership--except she was in advisory roles and Council roles. And I know she had a huge impact. But her impact on the college was extraordinary. She was President for many years, and then also--I mean--go down later, when I'm in charge, and I have a great story about how I was studying at UCLA--again, it was Sister Rebecca Doan that started this, because she said to me when I came on the faculty--she said, "Start taking a major in Sociology so you can ace the Graduate Records Exam at UCLA." So I--I'm sitting in a Sociology class, and there's a student next to me, and she says--the student says to me, "I'm a junior Nursing student." And, "Oh, yes, I have something to do with the junior--"--I was teaching her in the next class--but the student--. However, Sister Rebecca was absolutely right. And then, eventually she asked the Board of Studies if I could start my doctorate--which I then did. But by then, things had moved along and I'm Chair of the Department of Nursing. And we're tripling in size--I don't even have places to put the records. And I'm a doctoral student--PhD student at UCLA. So one day, I'm driving to my class from--leaving the hill--and have some administrative problem in my head, and I'm just--all of a sudden I look around--I don't recognize anything. I've gone way past UCLA--I'm in the middle of Beverly Hills. So I turn around and get to my class, and then I decide, "This is it--I can't do them both." And so I came back from my class--and again, life was easy in the days when you could--Sister Cecilia Louise Moore [(1928-2004)] was the President. I could just walk in her office and say, "I've had it--I can't do both." And so, she said, "Give me a year to plan and I'll give you as much time as you need." I said, "Oh, that's a good deal, I'll take it." Okay, so I had three years educational leave. But the plan was this--Sister Rebecca came back to be Chair. But then she bartered with me what she wanted in place--give me a Curriculum Coordinator, and et cetera. So there were many times in which we worked closely together. So besides all the--some things that are known about her--I had the privilege of knowing her closely, and working with her over long periods of time, and having her, as I said, rescue me. Sometimes she's even typing chapters of the book. And then she says, "Are you really going to put this person's name on it? I see how much is your handwriting here." You know--she was just incredibly wonderful. I mean, she would be sitting there typing. Extraordinary woman.

[00:27:24.14] SHANNON GREEN: Let's go back to a little bit about your nursing trajectory. So when you--so you started--you were able to start the Nursing program at the Mount, and then--so--how did that play out in terms of you becoming a--you know, practicing nursing, and then you're graduating, and then how you went on from there?

[00:27:43.15] SISTER CALLISTA ROY: Yes. The--so I became an undergrad student. And--Sister Rebecca said--I could take my prerequisites concurrently. So--she had a lot of faith in me--so we did it that way. I was taking Anatomy and Physiology at the same time I was starting my clinical courses, et cetera. So I finished the major in two years--so I had five years here. And I remember--so I was very happy. And--but Sister Rebecca felt that the BA degree was higher, and I had all those requirements, because I had already earned them. So I have a BA with a Major in Nursing,

which always throws people off. But she felt that I should have that degree. And--the community was a great place to be a student nurse, because every time--this time, every time I wasn't in school, I was assigned to one of our hospitals. So if it was a short term, it was Daniel Freeman [Hospital, Los Angeles, California]. If it was a long term, it was Idaho--St. Joseph's [Hospital], Lewiston [Idaho]--or it was St. Mary's [Hospital] in Tucson [Arizona]. I was there when we built St. Joseph's--and labeled the chairs and did a lot of things. So--but every summer I had excellent experience--all throughout my education. I was getting good hospital experience besides the clinical rotations I had. One time I had a patient I was taking care of at Daniel Freeman during the break--I came back to the school--in the following week I was assigned to that patient. But I'd known her from the first day post-op. And so--and again, the teaching was excellent. However--so I finished--graduated--and that summer I was in Lewiston, Idaho, but got assigned to St. Mary's in Tucson for my first year out. I remember Sister [Mary] Ester McCann [(1905-2011)] saying to me--she was both the Administrator and the Superior--and she said--because I didn't have my license yet--I'd taken the exams--she said, "Shh--just don't make any mistakes." So--anyway, I was in Pediatric nursing in Tucson--loved it. And--however, Pediatrics is a great place to be when you're young because the census fluctuates. You know, you have fewer patients--they would float me to other areas of the hospital. So I got to be in every unit. I think I missed only one--Orthopedics. But I was in ICU, I was in Delivery Room--I was everywhere. So I had an excellent experience. Now--there's another--here's a shadow coming in here--this is Sister Rebecca Doan--is visiting part of the Council or something, I don't know. But anyway, she walks through the Pediatric unit and she sees me there. And it's my first year out. All right, so some weeks later--months--I don't know how long--I got called into the Superior's office, and she said, "Would you please fill out these forms?" And I said, "Oh, they're evaluating the juniorate--programs for the young Sisters. How come so--and--so doesn't have to do it?" And so I go out into the community room--I go back in there--"These are applications for graduate school at UCLA." She said, "That's right--they want you to study." So--[laughs]--again, I know who--the timing was right. And so Sister Josephine took two of us to study at the same time. So another was my friend who was at Pasco [Washington] at the time, and we both met in the hallway here. "What are we doing?" Because it was very unusual to educate people that young, and particularly in nursing. So--however--again, this is the incredible part of the story--Sister Josephine said--even with--she said, "You can take a course or two in summer school. I know it doesn't start until--program doesn't start until September, but I thought you could get started." I said, "Absolutely yes." So we did. And I--but I--in that summer school course, I read one small little part about Adaptation. I said, "[Gasp] That's what nursing is all about!" You know, a light went off in my head. I said, "My goodness! Yes! That explains--" So, first day of class, my teacher was someone who wrote a lot at that time about nursing--was at the point where it was developing--a lot of programs on academic campuses. In other words, the two-year programs were--the baccalaureate programs--were blossoming all over the country. But leaders at the time--thought leaders--would say, "We've got to clearly describe the goal of nursing--what is it that we can contribute to healthcare that is different--and then we build our knowledge base on it--then we're an academic discipline--and a practice discipline." So first day of class--very naive--very young--early twenties still--she says, "So--please, what do you think is the goal of nursing?" Naive and--"The goal of nursing is to promote patient adaptation", I said. And I can hear her voice--she said, "And what do you mean by that?" So then, I get to spend the whole rest of my life describing people in groups as adaptive systems, et cetera. So it was an incredible beginning.

[00:33:15.19] SHANNON GREEN: We're going to talk more about your career in that. But I'm curious--what it was like to only practice as a caregiving nurse, you know, on the floors for kind of a short amount of time?

[00:33:29.13] SISTER CALLISTA ROY: Well, what I've tried to emphasize is that I had such good

experience--and also, being a Sister you got more experience than you bargained for. [laughs]. For example, at--when I was brand new on the unit--oh no, it was my first summer--that's right, and I was at St. Mary's Hospital--so I know have nine months in nursing. And we're in a team meeting, and someone runs in and says, "Oh, the--Mr. So-and-so is hugely upset--he's crying." So everybody turns--"Sister, you go talk to him." [laughs]. You know, I'm the least experienced in the room. But--so the fact is, you know, I got some pretty in-depth experience quickly. And then--again, as I said, as the staff nurse in Pediatrics I was able to float to all the other units, which gave me a broad experience. Well, sometimes it was more in-depth and sometimes was broader. But--and then, my life has been such that I have been able to go back to practice at certain intervals--as a post-doc--I was actually a clinical nurse scholar. I was twelve hours in the hospital on the same floor as my office. So--yes, I had a lot of experience. I feel pretty connected. I've also been with family members after open heart surgery, I've, you know, took care of them in the ICU--the step-down unit--home, et cetera.

[00:34:56.27] SHANNON GREEN: Just in terms of your own identity then, as a nurse, as a scholar, how do you see the--you know, kind of the clinical staffing on-the-ground experience with people--what is the relationship like between that role and your scholarship?

[00:35:13.17] SISTER CALLISTA ROY: My scholarship depends on really understanding practice. And so I've always found ways to keep them connected. And through education, you can, because if I was a supervisor of students in Pediatrics, I'm with them the whole time they're there--with them, and with their patients, as a clinical part of my assignment as a teacher. And then also, even working with graduate students--all the examples they bring, et cetera, that we go through from different perspectives--I have found it extremely important. And in fact, in the early days of developing the [Roy Adaptation] Model at Mount Saint Mary's University--as one of the big pieces of it--because it's supposed to be holistic--but I have at the center of it these very complicated coping strategies--mechanisms--and so I said, "Students are not going to be able to assess that--what will they see?" So I had the faculty, who then were really on board with doing this, have the students collect samples of patient behavior. So they were scraps of paper just, you know, little smaller than a card, in which it was printed, "When the patient needed a nurse, just describe what was going on", you know. And so I had five hundred samples of patient behavior. I--and recently, when I returned and I walk into this certain conference room, I said, "Oh my gosh, that's where I sat and sorted those five hundred samples of patient behavior." So the names of the Adaptive modes came out of me sorting these--trying to analyze--all the things that go into holism and the beauty of it was--we would call it "content analysis" today--but the beauty of it was the piles were multi-colored. See the--each clinical area was a different color. So Community was green, and [med surg??] was blue, et cetera. So I would have--everybody has physiological needs--self-concept, role/function and interdependent issues. So later, people would say the Roy Model was very helpful in the theory development movement, because it was so practice-oriented--because it came from practice. And I remember a student turning in a care plan during the time when it was not yet in the curriculum, but I was using some of the ideas--and the child's behavior didn't match the age. So I--"Now, what was going on here?" She, "Oh, he was blind." Ah--the senses has to be in it. So, you see, I was using the students clinical experiences, but then--but things that I understood well, having worked a lot in Pediatrics. So, for me, the identity of--I understand--I want to develop knowledge for nursing, the Roy Model being one way to do that--only because I want practice to be better, and so I have to understand practice. And I find different ways to do that.

[00:38:22.20] SHANNON GREEN: So let's go back just a little bit--more the beginnings of the Model that you developed. This came out of your masters program?

[00:38:30.06] SISTER CALLISTA ROY: Yes. First class as a masters student, yes.

[00:38:34.08] SHANNON GREEN: So just talk a little bit about that and the process--in very layman's terms, if you could describe the Model for us.

[00:38:41.27] SISTER CALLISTA ROY: My work on the Roy Adaptation Model [of Nursing (RAM)] began when I was--the first day I was in my masters class. And the teacher really encouraged me to write the term--we all had to write a term paper. So, then the second semester I had a choice of staying with that or developing another project which related to what I was doing for my thesis. But she said, "This is the harder thing, but I want you to--I'd like to see you do it." So that mentorship was important to me. And her name was Dorothy Johnson [Dorothy E. Johnson (1919-1999), author of "Behavior System Model" of Nursing]. And then--so, when I left then, I had two papers, which now are in the archives--they were publishable papers and then were published. But basically, what I was doing was in the--describing the person as an adaptive system. That is, when people or groups deal with changes in health or illness, it--they have to cope with it--they have to deal with it, handle it in some way. And particularly my experience in Pediatrics--so I could see children who were terribly sick and--come in off the Indian reservation half dead with dehydration from diarrhea, and they--their eyes were sunken and they just looked horrible--give them some fluids, work with them a little bit, and they're up and--you know. So the resilience of people struck me, as seen in the children, but also I needed--I felt that, with nursing help people can do that. So my work, then, has been trying to describe what happens to people when they're dealing with things--physiologically as well as psychosocially. And then, how nursing--what is affecting that, you know--what are the most important things affecting it. Can nursing change any of those things, or can they change the coping abilities, or both? And so, nursing, as I said the first day, is a--the goal is to promote patient adaptation. But now I know a whole lot more what that means. [smiles].

[00:40:54.21] SHANNON GREEN: So it's an evolving model, as you said.

[00:40:56.24] SISTER CALLISTA ROY: Absolutely. Most people have said that the--one of the most important things about my work is that it's never static. Every--the developments, as they come out, are at a new level because we understand people better. And the challenges people are facing are different. For example, I have a book chapter due tomorrow--it's a book on theories, and mine is just one in it--but I'm working with another person trying to get the update done. But I said, "We have to put in a new exemplar." Well, so it's a family facing an adult son with addiction and depression, you know, is the example--the exemplar. And I know a lot about it, having--I've been to the funeral of one of the kids who died of drug overdose on a one day home from rehab. And enough other--there's plenty of literature. So--but, whatever I'm doing I would try to update it--that it's contemporary. But also the development of the Model--for example, I began to think about the notion of the philosophical assumptions. And I had dealt with humanism, and I didn't think that took me far enough. So, two things that happened that were really fortuitous--I got an honorary doctorate with C. Everett Koop [(1916-2013)], the US Surgeon General. They were honoring health and human services. And--but we had a lot of time to talk--when you're getting your robes on, when you're taking your pictures, when you're waiting for a meal. And he was very concerned about medicine taking humanism to a very secular level. And so I thought, "Yeah, that's a--." That really impressed me. And then I was at a nursing theory conference of another theorist. And I knew her work to some extent, but then someone said very clearly in a presentation about relativism being the basis of her work. I said, "Now wait a minute--I know relativity works well in physics but not in metaphysics--so I need to develop a different idea." And that's where I came up with the philosophical assumption, particularly the one I call "veritativity"--is "veritas", meaning "truth" that is one. And it has to do with the purposefulness of all human kind and the earth, and

that eventually we will all be united with God--and you can call it "nirvana" or you can call it anything, but in fact this unity of the purposefulness of human kind. So--you know, then a whole article comes out about assumptions on the Model, et cetera, and then it's included in everything thereafter. So, yes. The fun thing is, this year they're celebrating the 50th anniversary of a lot of the major papers in theory, whereas the Roy Model celebrated our 50th anniversary two years ago. But, it has continued to grow, and I always say--people ask me, "What's your most important contribution?" And I say, "It's yet to come--it's going to be done by one of my students." So it will continue to grow, as there are so many needs in society, and people have to face so many different issues in health and illness, and need nursing more than ever--more than ever. And we need nursing knowledge to be at the level to meet those needs.

[00:44:35.03] SHANNON GREEN: It just strikes me, since your degree is in Sociology, also, which I want to ask you about--what--so that's how your Model has evolved. What has struck you most historically or socially in our society that's impacted how the Model has had to then respond? Or is there--you know, like you said, addiction, for example. Is there a social change or a social movement that is really struck you that we then have to respond to?

[00:45:03.19] SISTER CALLISTA ROY: Well, in the United States, a huge issue that everybody has to deal with--that we all have to respond to--is still the financing of healthcare. I recently was speaking in Columbia, and they had sent me--I asked to--they had a declaration of healthcare for all. And that's their rule of law in 2014. And so I think there are many things that we have to deal with in society. I think the breakdown of close relationships are hugely hard on people during times of health and illness. I think there are many things. But I think still the financing, which has to do with people getting the continuity of care--in my first article I wrote that nurses should have--be assigned to people so that they could help them in the transitions from home to hospital--to decide when they needed care, et cetera. So I think the role of nursing will evolve with the needs of society, but there have to be people developing the knowledge to be able to do that. So I think the breakdown in relationships--the not having people around when people are sick--I think makes a huge difference in how we help people. I can think of ten more examples, but--yes, society changes and then knowledge has to change.

[00:46:38.01] SHANNON GREEN: So how did it come to be that you got a PhD in Sociology?

[00:46:41.09] SISTER CALLISTA ROY: It had to do with Sister Rebecca Doan, who I think was building her replacement all along. She said--as I said, she told me to start getting a major. And that was--and--because it was close. I could just go down the hill--that worked for a while. [laughs]. And she was the one who said Sociology. I think it was great because some of the best theory development work had gone on in that field. It worked perfectly for me. And I'm very grateful to have that background--it was excellent. And I had--again, I had some of the very best teachers. And also, my exam papers for readiness to begin the dissertation were actually in the areas of theory construction--self-concept, and [role] theory. So the point was, I was developing all the knowledge I needed. So it didn't matter that it was--for me--some people get degrees in other fields who are nurses end up being in that field. But for me it was the opposite. I had to--because I was already a nurse theorist by then. I had to then be a strong enough sociologist to be sure and meet the criteria, and I did. And then, Dorothy Johnson was able to be on my committee, too, for the dissertation. So I got into Sociology probably because of the convenience of it, but it worked extremely well for my work.

[00:48:19.03] SHANNON GREEN: I think I want to continue a little bit on your nursing scholarship career, and then we'll come back to some of the other--things in religious life.

[00:48:25.20] SISTER CALLISTA ROY: I do want to get to the other. Okay.

[00:48:28.07] SHANNON GREEN: But just to talk about what the--you were at the Mount for many years, but then you went elsewhere into different places to teach and to do scholarship. Can you just share a little bit about your journey and how that--how you departed the Mount and what that was like for you?

[00:48:45.13] SISTER CALLISTA ROY: Well, I will--the story of how I left the Mount and went to other schools begins actually back at the beginning of the Mount. The end of my first year of teaching, I became intensely dizzy--like I was in a centrifuge. And I'm gone a year, and then I come back, and they say to me, "Now, what were you saying about adaptation?" So that was very providential. But that--the doctors got me back on my feet. But for the next--I taught 17 years at the Mount, but for the next 12 years I continued having dizzy spells. But they always managed to manage them, and they said what it was, was a tumor on my balance nerve. But they had no neural imaging, so they said it was viral damage. They had it located exactly right. So now--I'm at the Mount all these years, but I have to have surgery on this tumor. And so, I had complications--it took me a long time to learn to walk. What we didn't know--because we didn't have neural imaging--is I also bled into the cerebellum. So my balance was really bad--still is, to some extent--but I do very well. However--and then, I had some drug reactions that put me in the hospital. And I remember call--again, I called Sister Magdalen [Coughlin (1930-1994)], the President [of MSMC]. I said, "You know, I've never had a sabbatical--I think this is the year I need it." And so, I took that year off and finished writing one of the books that came out of, actually, the doctoral work. And--but the person who took the position of Acting Director said, "To make it worth my while, I really want to do it for two years." So I came back to the Mount in the position of Scholar in Residence, during which time I got the idea of--"I really want to do a post-doc in Nursing." And I had been teaching summer sessions, so I was nine months at Mount St. Mary's in an administrative position, and teaching, and two months at the University of Oregon--Portland--in Oregon, and began a masters program there. And I had a colleague there. And I told her, "I really want to do a post-doc in Nursing." And she said, "Oh, I'm helping write a grant for the Robert Wood Johnson Foundation." And so the day they put out their brochures, I picked up the number I needed for the people I needed to write the letters. So I began a post-doc at University of California at San Francisco. I got involved in doing head injury research. I was doing intervention research with concussions almost 40 years ago. I am so grateful that now everybody knows how serious they are. And so then, from there I was--of the many things I was doing--I was consultant to Boston College to help start a PhD. They had a consultant for theory, a consultant for curriculum, and a consultant for research. So I would fly back--give them my two cents--write my report and go home. Didn't think anything about it. Pretty soon they were really recruiting me. And so, one of the things--a colleague--I thought, "I don't want to move." By then I had finished a two-year funded post-doc and then had enough grant money to continue this work with head injury for another two years. So I've been four years in San Francisco by then. And--however--I thought, "I don't want to move 3,000 miles away." But a friend gave me this really good advice. She said, "Ask what a minimum commitment is." So the then-Dean said, "Well, to make it worth our while, three years--one more year of planning, an implementation year, and one year--." "Oh, fine, I'll go to Boston for three years!" Well, good match. I had--I developed the program, and worked with a lot of doctoral students. Did a lot of other things, but I spent 31 years at Boston College--great Jesuit institution. And--but a few years ago, I began to say, "I really want to come home--and I want to come home when I'm able to contribute." So I put this plan in place that took some time, but I'm home.

[00:53:10.28] SHANNON GREEN: And how do you feel about being home?

[00:53:13.27] SISTER CALLISTA ROY: You know, to answer the question about how I feel about being home, interestingly enough, I got an email when I was still in Boston, asking me to speak at the Christmas luncheon for the President--was giving at Doheny [campus], and talk about what it was like to be home. So I thought, "Oh, no, I have to explain I'm not really there." And I looked at the date and I said, "Oh my goodness! It's December 15th--I arrive on the 13th!" So two days after I was here I was speaking on what it felt like to be home. And I knew entirely--great joy, gratitude, and connectedness--first to my community--to the CSJs--and then to Mount Saint Mary's University. So it's great to be home.

[00:53:58.00] SHANNON GREEN: So, I want to go back and talk a little bit more about--going back to kind of the Vatican II era, and talk about that. Was there anything else from your kind of scholarly or nursing--I mean, I know you get to talk about that a lot--

[00:54:09.26] SISTER CALLISTA ROY: No, I'd really rather--I'd really rather talk--

[00:54:12.13] SHANNON GREEN: Okay. We'll do that. Great. So, what do you remember about--in the sixties about the era of Vatican II unfolding, and how did you come into contact with the teachings and the new documents, et cetera?

[00:54:27.11] SISTER CALLISTA ROY: That was--the era of Vatican II was very exciting for everybody, but most especially I think for women religious--it really was. We were still here when Pope John XXIII [Angelo Giuseppe Roncalli (1881-1963), Catholic Saint and Pope (1958-1963)] was elected. We were working in the laundry, and must have been in second year in novitiate, and I remember them coming down and putting on the board his name, you know. And it just--it was--everybody was excited. And then the announcing of Vatican II was huge--and then the assembling of the people. Somehow, we had ways of finding out who was being named--John Courtney Murray [SJ (1904-1967), American Jesuit priest and theologian], you know, the people who were--it took a long time for documents to come out, I remember that. But I was--from the beginning I was very aware of "Gaudium et spes" ["joy and hope", Vatican II document "Pastoral Constitution on the Church in the Modern World"], you know, the words, "joy and hope". But it was the Church, the Church renewing itself--and then the document on religious women, the same. And the other one that was important to me was the laity--giving the laity a role within the Church--and the one on conscience. I think those affected all of us. And I remember we were making changes very quickly. I--as I said, the Secretariat studying different things--immediately I was in the Social Justice Secretariat with incredibly great women who--we took it very seriously, and worked hard on all kinds of things--all levels, whether it be trying to effect legislation, or whether it was, you know, protesting. We were very much a part of the farmworker's protest [Delano Grape Strike (1965)], et cetera. That was extremely meaningful to me. And so, I think the changes put in place--particularly by changing the role of the Church--the other thing about that in terms of spirituality was that it made Jesus so much more available to us. Somehow--it wasn't that we had missed that--but it deepened it. It really deepened it. So I think--there was no comparison between the two. I'm very happy--I've always said that I was grateful to have lived long enough to live both in the old Church and the new. But the changes were extraordinary and they effected everything. They effected--I think that in today's world the Church would be in a whole different place if religious women hadn't taken seriously helping the laity with their role in the Church. Because parishes now are run by the laity to a large extent. But I think religious women had a great role in that. So my memories of the time were excitement, joy, and really wanting to learn. You know, when I read the words Vatican II--I've gotten rid of a lot of books--I knew exactly where my book of readings was. Every document is in that tiny little paperback, and it's right there. And it just gave my heart again, joy, just to read the names of the documents. They were extraordinary. And I think, you know, the Church can never go back, but of course we're ready for continuing renewals,

et cetera. But it was an exciting time with a lot of change, but change taken thoughtfully and seriously and all for the better.

[00:58:27.29] SHANNON GREEN: You mentioned shifts in spirituality. Could you just expand on that a little bit, whether from your own personal experience or trends that you saw in the community, in terms of maybe practices, or were there particular spiritual writers that were influential to you at that time? How did that shift in practical, spiritual terms?

[00:58:48.07] SISTER CALLISTA ROY: I think--I remember early on we did have the Maxims and we did have--but I remember the spirituality also emphasized the Salesian approach--so the idea of love, which fits in very well with what we're--you know, the "dear neighbor". But I think--what happened very soon was--I think his name was father Napier [??] who was a Jesuit who began translating a lot of the documents, and somehow that did become available to us. And the things that changed were--we began having home Masses, we began--our community prayer was extremely meaningful in terms of our connectedness with the Church, with the needs of people, et cetera. I think for myself it possibly had to do with my unusual health experiences. But I had--I remember going under anesthesia--the first craniotomy--to--that, "Into your hands, oh Lord, I commend my spirit." And I was really serious. And I looked up and, "Oh, this is the recovery room." [laughs]. So I don't know. I think I value every minute of every day to prepare for eternity but--I think during that time I--Holy Ascension Thursday becomes a time of me longing to go home. You know, it's just the way my relationship with God has worked--that it's--we're close and I long for what I said in the beginning, that I have been made to know, love, and serve God and to be happy forever in the next. So, yes, there were--that was a time of moving toward the things that have continued to grow ever since.

[01:01:14.26] SHANNON GREEN: Let's talk a little bit about your--the kind of--we talked about going back to the roots, and Father Napier's work, and--but in terms of lifting up the charism and starting to name that in new ways--or in old ways--it really struck me when you were talking about your nursing and your Model, that charism language is just infused. So how did that start to evolve in you, as the community is going back to the roots, and things like the Consensus Statement--what was your kind of process of exposure and formation in that time, in terms of the charism?

[01:01:50.09] SISTER CALLISTA ROY: Yeah. Well, by then, I'm in larger communities--like, I was in Mount St. Mary's community, and so everybody was aware of things as they came out--publications were readily available. And I think that the--so the change was going on at all levels. And, you know, I know that the Leadership Conference of Women Religious [LCWR] wasn't around, but there must have been--there was something there that did make things quite available to us rather early. And that we began to--although we always knew about the six founding Sisters--but we began to know it, because we began to see evidence of what they were doing, et cetera, and see the connectedness between the different Foundings--the re-Founding after the French Revolution and then the coming to America and--so those stories--there were different ways they were told. And we were just absorbing it, I guess from everything--from the [unintelligible]. And I guess those of us in the Social Justice Secretariat took it very seriously. I can remember sitting in this room, you know, studying some of these things. And we took Karl Marx's [(1818-1883), German economist] work right and sat here and studied it. And we--you know, we were very serious about how to meet the needs of society. And so--I think we took seriously what we were being asked to do. And as each phase unfolded it had immediate applications. I can remember one time when Father Drinan [Robert Frederick Drinan, S.J. (1920-2007), lawyer, Jesuit priest and US Representative (D) from Massachusetts (1973-1981)] was asked to step down--a leader--I was on a panel with him, I was at his funeral, incredible man--the LA Times calling and asking, "Now what

does this mean to the Sisters?" "Nothing--we're considered lay people canonically, so don't worry about it." You know, so--my point is that people were aware of changes in the Church and some things that, you know--that was a difference in thinking that--whether it was good for the priest to serve [in politics] or not--was just a difference in thinking. Again, Father Drinan, a good, holy man--they only--he immediately went back to teaching. But he was, again, the signs of the time had--he was the one who wrote to the President of Boston College and said, "We must admit this student from Louisiana and pay his way"--a black student. And this was very early in the law school there. So I think, you know, the influence was spread. And because I was already in academia, it was easy to have access to it--plus, then, the Secretariat group that worked together.

[01:05:20.19] SHANNON GREEN: Just for the sake of background, could you say two sentences about who Robert Drinan was and what he did? Just fill that out a little more?

[01:05:28.27] SISTER CALLISTA ROY: Father Robert Drinan, a Jesuit priest, who founded the law school at Boston College originally, and then ran for Congress. And at his funeral I sat next to people who had helped him run and--he won easily--a very--Massachusetts terribly proud of his service. And then after a couple of terms he was asked to step down by the Pope [John Paul II] and he immediately did, because his commitment to the Church and his community was much greater. And he taught at Georgetown law school then--way late into his years. And one time there was a panel for alums in the area with some speeches being beamed in--and so he and I were the panel. It was just such an extraordinary experience--such a good and holy man--and how grateful I am that the Church raises up people. And whether this was his--you know, whether it's a statement of being there for a time--as Sister Clare, who like--as they said, that her presence remains long after her, because of her values and--.

[01:06:58.06] SHANNON GREEN: Is there anything else you want to share in terms of your work in nursing and scholarship and the charism of the Sisters of St. Joseph--how you see that as--living that out?

[01:07:12.24] SISTER CALLISTA ROY: The connection between the charism of the Sisters of St. Joseph and my work is very tight, not only because of the content--because I--and I also was setting out, kind of unbeknownst to me, with a huge need in society in nursing for this kind of knowledge, and then developed it, and developed it along the line of what we believe about people--you know, how holistic they are and how they need help. So all of that--but--and I had the incredible models of our CSJ--Sister Rebecca Doan, Sister Eileen Mitchell--all the people who I had seen--who gave their whole selves to us. And I think they did it at risk to themselves. They stayed for our games--they figured out ways to be there with us. And so then later, in my work, I have been asked to do a lot of things across--you know, we hit thirty--some states in the beginning, and then I've hit 36 countries. Well, that is the call of the charism to do more, and--because I myself am very much an introvert. I am very introverted. And I'm--but I have this huge public life. And then also I'm a contemplative at heart, and go out, and then a scholar that does work quietly. However, the needs are so great, and around the world nursing is asking for the same thing--you know, give--"the knowledge that you bring is going to help us--please." You know, and so--so I do that, I go to where I'm asked. And so it's--number one, I wouldn't--I'm not sure where I'd be if I weren't a CSJ. But because I am, because I was educated young, because I was encouraged by people, because I was educated all the way to the post-doc level--and that, you know, living out the life that I came to, you know, is the only way I know how to do it. So, it's not--I can't accept every commitment, but I do as much as I possibly can, because--and it's a two-way thing. The--when I visit another country, and they are so grateful for what I bring--but I am so touched and impressed with how much they do. Like in India, they have a six-day week--they always do. So the conference was ending on Friday, but they were talking to the student about the

next class the next day. Everywhere--it's the same thing--Columbia--they just give their all in terms of--with so--sometimes so fewer resources. When I was in Chile early on, when it was still--after the fall of Allende [Salvador Guillermo Allende Gossens (1908–1973, former President of Chile)] and then Pinochet [Augusto José Ramón Pinochet Ugarte (1915–2006), former Chilean President] was in office, and their financial state was nowhere near what it is now--to get a piece of paper--to be able to--when they sent me a little newsletter they had done, I knew what that meant, you know. They--so--it's been a gift, to me. But I have, you know, done a lot of things and been in a lot of places because I'm a Sister of St. Joseph.

[01:11:11.09] SHANNON GREEN: We wanted to ask--you know--maybe some messages for our students--our--especially our women students--either who may be considering nursing or fields in healthcare or STEM. If you were speaking to me as a young student, what might you offer in terms of wisdom, encouragement, life advice?

[01:11:36.04] SISTER CALLISTA ROY: I--the advice I would give to a student or someone considering being a student at Mount Saint Mary's--the advice I give to students who email me from all over the world--in today's email addresses I don't know where they're from, but sometimes, you know--sometimes I can tell. But it's the idea that people need nurses, and that nursing is a great field to be in--that there is so much to be accomplished. That Mount Saint Mary's has a very specific approach to women's leadership and some of the rest of the world's beginning to wake up to it. But we've had it all along. I remember people--again, I had the image of women leadership from the beginning. I didn't meet the male-dominated world until my post-doc, because the administrator of the hospital was a woman, the President of the college was a woman. I always had women leader images before me. And later--I--you know, I'd heard about this, and it was when I was a post-doc when I saw the male-dominated medical world for the first time. But to get back to my message to young people, is that the world needs you, and to develop your talents to the fullest to be able to meet the needs. That's why you're here. And Mount Saint Mary's is a great place to do that. I know from my own experience, I know from experience of years--I still get letters from people who--people retiring now who are telling me how much their education meant--they were in the first class of the Roy Model, or whatever. But I can't make a higher recommendation for a school or for a profession to say, "Go do nursing at Mount Saint Mary's." And the opportunities that will be available to you are extraordinary.

[01:13:42.06] SHANNON GREEN: Thank you. You also know we talk a lot about "wellness" at the Mount. Do you have any sort of general advice or experience in terms of just life-long wellness, or aging, that you would like to share?

[01:13:57.11] SISTER CALLISTA ROY: Well, I--in terms of thinking about wellness, I think that's a better term than "health". But--health has always been, to me, a process of being and becoming whole and integrated, so I think we're on the same page here. And I think that's hugely important for every--particularly every woman, because so much pulls us in so many different directions in life. But the idea of understanding wholeness and integration in yourself will help you with anything you're called to do, whether it's family, or head of a hospital, or whatever. So I think the focus on wellness is certainly well-chosen, and is being beautifully carried out in all the phases. And I'm--I think it's something that Mount Saint Mary's University can be very proud of, and as it develops, will continue to be important--not only to everyone here, but as an example to the rest of the world.

[01:15:07.03] SHANNON GREEN: I have a few wrap-up questions, but then we'll also give you time if there's other things you want to share. We always ask, "What has been the greatest joy of religious life for you?"

[01:15:19.20] SISTER CALLISTA ROY: The greatest joy of religious life is the opportunity to grow in the spiritual life--and to be surrounded by holy women--incredibly joy-filled. And I experienced that in many ways, and it didn't matter that I was somewhere else for a time. It really--I've never left this--my Los Angeles Province community. And I rejoice--I rejoice in new people, I rejoice in death, and--but it's the opportunities offered for us. And I've often thought of this--how much my annual retreat means to me. That's budgeted. And I think, "I wish my sisters had this," you know. So I think it is a joy-filled life, and has been for me, particularly.

[01:16:28.14] SHANNON GREEN: When you think about the future of the charism and the mission of the CSJs, what kind of vision do you have? Do you have anxieties about the future of the charism?

[01:16:39.22] SISTER CALLISTA ROY: I don't have anxieties about the future of our charism because I trust in the Holy Spirit. And I trust this Providence that has so guided my life. And I think that the effect of the hundreds, thousands of Sisters will live on, in many ways. And I think, for me some of the most important ways would be--they may not call it this--but the idea of the "dear neighbor". The--how we--again, it was those first Sisters at Conaty High School who made sacrifices to be at our events with us. It's the incredible number, range, depth of programs started by our Sisters here. The--so the idea of figuring out ways to meet the needs, the same way the first Sisters did. And we have found some extraordinary ways to be able to meet current needs. And I think that spirit--charism--will continue among all the people touched by those people, and the people serve those people, and on down. So, no, I'm not worried about it.

[01:18:05.12] SHANNON GREEN: Was there anything that you reflected on or wanted to share that I haven't asked you about?

[01:18:11.10] SISTER CALLISTA ROY: There's one more story about Judy and Clare that I want to share. This story has to do with Sister Clare Dunn and Sister Judy Lovchik. Again, early in the renewal--I was trying to think of all the ways that things touched us--well one was the starting of a network--the Social Justice lobby--really lobby--in Washington, DC, started by religious women. It was about the second year. They put on incredible symposia in the summer. And quite a number of us went to the second one. And I remember Brian Harris [??] said the Mass at the end. And I--but they had a very young Ted Kennedy [Edward Moore "Ted" Kennedy (1932-2009), American politician] talk to us, a very young Andrew Young [Andrew Jackson Young Jr. (1932-), American politician and ambassador] talk to us, a very young Pat Schroeder [Patricia Nell Scott "Pat" Schroeder ((1940-) American politician] talk to us. And they were--it was just so good. And--but Judy and Clare were two of the people who had--were at that one. And the way it had worked out--we were--they wanted--they were going to the Provincial House up in Albany [New York]--I had a speaking engagement in Montreal. So we took a bus out of New York, and then--oh, first of all, how we got from Washington. We hitched a ride with some people. Clare had a cousin who lived on Long Island, so we'd be in New York a couple of days, and then we'd go to Albany. And then I'd go on. So I want to focus on the part in New York City, and it relates to Mount St. Mary's. So the--I had gotten an award at the Mount that involved some money that related to something educational. So I can remember us walking down between those huge skyscrapers, and I have this dizziness problem--this is before--the thing--this tumor is still with me--hanging on, so I--because this was giving me more dizziness. But I used that money to take Judy and Clare on a very special tour of the United Nations. And it was just so touching. We went into this--security chamber is where all the decisions are made. We--anyway, it was just an extraordinary visit, because it meant so much to all three of us, but to do it together was just extraordinary. And, as I said, that was the best way to spend my award money from Mount St. Mary's was to go with them

on that tour. And I just have a lot of memories.

[01:20:51.15] SHANNON GREEN: Do you think--how do you think Sisters Clare and Judy would encourage our students today if they were with us?

[01:20:59.10] SISTER CALLISTA ROY: Oh, they would be--they'd be great. Because both of them, really good women--Clare much more outgoing, but Judy--I lived with her, and--at one time--and just so in touch with the needs of the world, and so articulate in terms of--they could in fact rally--you know, really make people--young people--proud and happy to go out and serve. I mean, that would be their approach. They really would. And I did go help on some of the campaigns, and the people loved Clare. I can remember I was--I mean, I wasn't used to political campaigning, but I remember going up to the--you know, knocking on doors. And I remember the first question I got. This woman said, "She has a Political Science degree from Mount St. Mary's--where's that?" That's the one question I can answer! [laughs]. And I told her about the great Poli Sci teachers we had, et cetera, and she had a great background. But the guy up on the roof was yelling down, "Yes! Yes! We're all for Sister Clare!" So, I think they both had a knack for engaging people. And they would engage people only for doing good for the dear neighbor.

[01:22:25.25] SHANNON GREEN: Thank you.

[01:22:30.05] [Director's comments].

[01:22:43.08] MARY TRUNK: In your opinion, what is leadership? Can you define it and what do leaders do?

[01:22:49.26] SISTER CALLISTA ROY: Yeah, that's great. The question about "what is leadership?"--I think that's a great one, because I began--I got an award for leadership. And I said, "Well, you know, I'm really--that's not what I do." In other words, I've never held an office in a national organization, and I never--so it's not by role, but it's by the influence that you have, and the impact. And I had to learn that, because I didn't realize that. But leadership has to do with the effect that whatever you do can have on others. And so, if, you know, a hundred students are trying to take my picture somewhere, I guess I've had an impact, you know. [laughs]. So you just have to--you define it rather--and it doesn't matter if it's a lot of students or a few--it doesn't matter. It's that you--what you say and what you do affects other people. And so, in many ways, you know, people are leaders that we don't call that just because they don't have a certain position. But I learned that--that that was--you know, when I began--because then it did sound pretty foolish when I'd say, "Well I'm not really a--". No, that's not the case. It has to do with the impact. And I remember when I made the decision not to be in a role like that. It was at a nursing district meeting held in Santa Monica [California], and one of the Sisters from Mount St. Mary's was chairing the meeting. And I'm sitting in the back, and I just--all of a sudden I said, "No, I'm never going to do that." Because, if I'm--it just seemed to me--I'd be totally caught up in the organizational things. And there were in my mind, for me, more important things to do. So some people will choose that route. And I'm very happy when I see people I've taught--deans in four countries--that's great. That is a noble way to do it. But also, those of us who choose not to--it's the impact you have on people. You're a leader if one other person does something differently because of you.

[01:25:13.10] KELBY THWAITS: Fantastic response. That's great. Can you talk a little bit about your experiences throughout your life in opportunities for women that were either available to women, or not available prior, that somehow you either had an impact in shaping, or you felt the evolution of the inclusion of women and the empowerment of women throughout your life?

[01:25:42.14] SISTER CALLISTA ROY: That's a--the question about the empowerment of women and the role of women and how that has changed through my life is I think a really important one. And as I said earlier, it began with the notion that I had extremely strong women leaders as my models all the way through--the leaders in the hospitals, the President of the college--all were women. So when I hit the post-doc at University of California at San Francisco Medical Center, and I realized that men ran the show, and that was it. But I think I did make a difference in that--it was very interesting--I went to a conference--this is while I've done the research--I'm now probably into the third year of it, and my chief--by then I'm working for the Chief of Neurosurgery at San Francisco General Hospital, working directly with him on a lot of head injury projects, plus my own. And--but we were at a conference. And I thought, "Oh, this is a good way I can quick get caught up on all of the medical knowledge I need related to head injury." So after, there was this--they were asking questions. And this one doctor said, "Now what are we supposed to do about the things they talk about, like the cognitive effects and all this?" My Chief of Neurosurgery, standing in the back, stood up and said, "I will leave that question to the nurse researcher in the field," and called for me to stand up to talk to all of the neurosurgeons. And so, I think is, you do what you do, and do it well, and then the opportunities do present. And, as people know you too, it doesn't become--it's not always a matter of male/female--it's competence. And it's complementary competence. And that's how the world should run. And I have had experience of that. And it does happen. And I think that's the only advice I can give, is that women, taking their roles, has to do with being extraordinarily competent and doing it well--and being available when the questions arise.

[01:28:07.20] KELBY THWAITS: Fantastic. That's wonderful. One last question, because I'm extremely curious about this. Did you ever encounter any resistance when you were researching head injury because there is controversy--and especially in the last five years or so that has really come to light in popular culture, in relation to sports and to the money that could be made in sports teams, in trying to conceal some of those injuries? That--you know, that's very dramatic to the public right now. What was your experience of this as you were finding different issues with brain injury, and did you ever come up with any type of resistance in bringing the information to light to the public?

[01:28:59.00] SISTER CALLISTA ROY: The question about head injury and today's controversies about the damage that's done and how we're causing it, et cetera, is important. But when I'm talking about doing this in 1983 to '87, then the problem was convincing anybody that there was a problem. And I had some extraordinary slides that I would show. So here's a patient who's supposed to copy a square. The square is there--not by memory. Some other tests include that. But it looks like a smashed triangle. All he had was a concussion--okay, a bump on the head. He is told he can go back to work. This is how he's processing his world. And is work--he's a mechanic for the airlines. [laughs]. So, I didn't have the problem that people were upset about the damage. I had the problem convincing there was damage.

[01:30:07.16] MARY TRUNK: I have a two part question, okay, and then that's all. Can you describe what is a "charism"? And then the other part is, you mentioned that there were extraordinary ways of meeting current needs of the "good neighbor" happening now, and I wonder if you could give me some examples. Specifically, because it does relate to the charism how it's translated--but I--you know I we want to--what is a charism? Just to start off. And you can talk to Shannon.

[01:30:38.13] SISTER CALLISTA ROY: The notion of talking about "what is a charism?"--it's the spirit and soul that directs us. And it becomes obvious. As I said, those Sisters who--they brought us up here for competitions in Latin and et cetera. They went all out for us. And it had to do with

the spirit of letting us be full, you know, high school kids. And then also, the--it continued to grow in the whole congregation--in our province. And I think particularly in the Los Angeles province we've done a great job in looking at women and children. And we have the first house in Arizona--Sister Kathleen [Sister Mary Kathleen Clark, pediatric nurse, founder of Casa de Los Niños in Arizona?], who realized as a pediatric nurse that she was seeing children who had been abused and they needed a place to be. Then we have Alexandria House, where it's the mother and the child. You have, you know, a baby nursery in Oakland [California]. You have St. Joseph Center [Venice, California], which--I was there for the Mass, because Sister Louise Bernstein was in my house, and then Marilyn [Sister Marilyn Therese Rudy [(1933-2010)]] would come and they would talk about the starting of this and when they finally got the one room. And we--because we had home Masses, we took the Jesuit priest with us, and we had Mass in that one room when it first started. But it started to meet the needs in that area. And then those needs have grown and the institution, fortunately, has also grown. But I think the--so the charism is alive in the types of works. This is two Sisters who are putting their heads together, figuring out. Marilyn has certain experiences, and Louise has certain issues that she's interested in, and they put it together and they create out of their beliefs and their commitment to this spirit that we all live. And all of us were behind them, so we were there with them when they opened it. So that's what I think the charism is. And it's manifested in these institutions--that are present today among us.

[01:33:13.02] SHANNON GREEN: So if I were to ask you, Sister Callista, what is the charism of the Sisters of St. Joseph, how do you respond to that?

[01:33:20.12] SISTER CALLISTA ROY: I think the charism--the sentence that says it to me is that, "The Sisters live the spiritual and corporate works of mercy by doing all that a woman is capable of, and particularly would meet the needs of the 'dear neighbor'". That sentence is the one that says it for me. And everything I said I can tie back to that. It matches it.

[01:33:52.14] [Director's comments].

[01:34:53.03] SHANNON GREEN: Would you share of us a few of the items that you brought today, Sister Callista?

[01:34:59.11] SISTER CALLISTA ROY: What I brought as my memories is, this is a Peace Medal from the United Nations, bought the day I was there with Sister Judy Lovchik and Sister Clare Dunn. And it actually is a Peace Medal. Now, that was a long time ago, at probably around seventies? And this is a "peace" bookmark, in Japanese. This was given to me by a friend and colleague and I use it in my daily prayer--the prayer that the Church that I use--and but this was given to me much more recently. But I'm thinking the continuity of my life--[laughs]--you know, in that I would reach for this, and that someone would know me well enough to give me this. These are why these are the mementos I brought today.

[01:35:57.04] SHANNON GREEN: There's some pictures?

[01:35:59.01] SISTER CALLISTA ROY: I have pictures of--[reattaches microphone, opens folder with pictures]--on one side is my family. I'm from, as I said, a large family, but I have the one [1] is when we are seven of us. And then later [2] the one I like best but it may not be--it's not very big--but this is our parent's 50th wedding anniversary, so all 14 of us are there. This actually is the year I'm moving to Boston, so it was wonderful, because we could all be together all week long, and we had a great time. And then there's other ones of the family. This one [3] was taken after my oldest brother's death, and so we're ten now. And a few that I--I have 35 nieces and nephews, and then the next generation. But I don't have a--I just brought one [4] that is one family--my sister

and her five children, and then their children. So, I'm close to them. And then [5] this was a sister that I--she visited me in Boston. And this is the replica of the Tip O' Neill library there--the Tip O'Neil office [Thomas Phillip "Tip" O'Neill Jr. (1912–1994), American politician]. So I like that. And then this [6] was Julie's [??] 50th birthday, and she wanted to go on a cruise to Alaska. And apparently I had said years earlier, when I was doing some exercise, "What would you like to do in your life?" I couldn't think of a thing. So I wrote "Cruise to Alaska". And so I told her and she, "Oh, that's what I want to do!" And so years later, she says, "Okay, this is the year we're doing it." And I said, "What?" "A cruise." And then I was on sabbatical, and I looked at the money I had left--I had exactly enough left to do--so I went. And she had--she was a--oh, I remember saying to my family, "Are you sure she wants me to go? Shouldn't she take--" And they said, "No." So she tells me, "You're a nurse." She was a lifetime diabetic. "And you're a Sister, and who knows what I'm going to need." So--and she died at age 62. So--but she lived. If she lived to her 50th birthday this is how she was going to celebrate. So we celebrated together. I have some pictures that are me in ministry of various kinds, because I had to get together these slides for a presentation in Japan recently. So I can send them to you. But then I just--this just came. [7] This is Columbia, but it's two students, but it has the name of the country here. But it's clear, and so I thought--these are students and that's--and these are the awards, et cetera. So that's common in my life. But also, you know, this is the early days. [8--two photocopied photos] So I'm a pediatric nurse, and then I'm in Lewiston, Idaho in the summer time, you know. And I think this might--could have been right after--because I'm talking to them about St. Joseph's Day, so I think it was the semester that I was there, right after I got my masters, before I came here. I got my masters in January. So I spent some time then, too. So you would think that I would--this [9--3 photocopied photos] is my doctorate--this is me doing the research with the head injury. So there I'm showing a card that I'm going to take away and they're going to copy. So I'm testing them cognitively--I tested them at four points in time. This is my post-doc group. But anyway, there's more here than you would ever need. But the ones that I have printed I can just send you copies of.

[01:39:53.13] [Director's comments].

[01:40:01.09] KELBY THWAITS: Was it hard for you or your boyfriend of three years to make that change and how did he take it? I know you talked a little bit about it, but I was just wondering--was there an emotional--was that an emotional struggle for you, or more for him, or--?

[01:40:19.18] SISTER CALLISTA ROY: It was a huge emotional struggle for both of us. It was probably one of the hardest things I've ever done. And I can only say I'm glad I did it when I was young, and I'm glad--and I had totally the grace of God with me. But I told him that I would be entering, and so I was breaking up. And my brother found me sitting in our dining room in a chair--I cried all night. And that afternoon his brother called. He said, "My brother's just gone out to get something. What did you do to him? Can I tell him you called?" "Yes." So, it was very hard. Some priest told him it was like Abraham giving up Isaac, and that then I would come back. Well, that was just not the way. I was entering to stay. I was not trying it--I really meant it. But it was very difficult. So I did start dating other people, but--whether that was good or not I don't know. But I still dated him. And on the night--when I was entering the next day, we went to a movie. And--"Tammy and the Bachelor" [(1957)]. And I look at my watch and it goes past midnight, and I--"This is it--this is the day I enter the religious life." And that was fine. He kissed me goodbye at the front door and that was the end of it. However, he was good friends with my family, of course. He had been so kind to my younger brothers and sisters. When I first met him I was dating someone else--and actually, Sister Annette Debbs' brother. And--Freddie Debbs--and they both--anyway, so I'm--our first date was in July with Manuel [Zabudio??]. And he--the fellow I eventually dated for so long--on Christmas he brought a box. He had an age-appropriate, with the name on it, gift for every one of my siblings. Oh my gosh, that just--that took my heart, it really did. He was just an

absolute great guy. But it was terrible. He came to the vow ceremony. In some of the pictures you can see him in the background. Yeah--the--yeah, it was the vow ceremony. And his poor wife! [laughs]. One of the daughters ends up with Lorraine as her middle name! [all laugh]. And he would write--but we were both extremely careful. And when I was home, if he came over, I would only stay outdoors--I wouldn't even go in, you know. [laughs]. And he's just a great guy. And one of my brothers was the last to see him--met him, and apparently he got Alzheimer's and I believe he's dead now. But anyway--it was--to answer the question, "Was it an emotional struggle?" it was terrible. I can remember walking to collation--well, we'd be out and we could get some--saying to somebody and shocking them--[laughs]--but I said, "But he was also my best friend who knew me the best!" I said, "Oh I just wish I could get to a phone and call Manuel." And it wasn't because I wanted to leave the community--it wasn't anything like that. He just meant a lot to me. And so, yeah, it was--it was hard. But I have never looked back. Thank God.

[01:43:44.01] [Director's comments].

[01:43:56.01] End of interview.

Interview Index

Interview Date: 02/28/2018

Interviewee: Sister Callista Roy

Interviewer: Shannon Green, Director, CSJ Institute, Mount Saint Mary's University; Sean Gary, Kelby Thwaits, Instructor, Film and Television, Mount Saint Mary's University, Mary Trunk, Instructor, Film and Television, Mount Saint Mary's University.

Location: Carondelet Center, Los Angeles, California.

Transcription Date: 03/12/2018

Transcribed By: Nancy Steinmann

[00:00:00.00] [Director's comments]

[00:00:21.10] Date, location participants.

[00:00:40.28] Full name and age: Sister Callista Roy, age 78.

[00:00:54.11] Story about interview room [Magdalen Parlor] at Carondelet Center: Meeting with Sister Clare Dunn [(–1981)] and Sister Judy Lovchik [1936–1981] re: Sister Clare Dunn running as Arizona State Representative (D) in 1974. Sister Brigid Fitzgerald [sb Sister Mary Brigid Fitzpatrick ??].

[00:02:57.26] Early life and family. Born Los Angeles, California. Second oldest of 14 children. Attending Bishop Conaty High School.

[00:03:56.21] Early religious life. Attending St. Thomas parish for 7th–8th grade. Meeting CSJs as catechism teachers in St. Lawrence parish in Watts. Presentation parish. Attending St. Columbkille School, Los Angeles, California for 1st grade. Sisters of Notre Dame de Namur. Kindness of Catholic Sisters. Immaculate Heart Sisters. Story about economic prejudice when applying to Immaculate Heart College. Meeting CSJs at Bishop Conaty high school.

[00:07:25.17] Early vocation. Working at Queen of Angels hospital at age 14. Catechism leading to religious vocation.

[00:10:15.04] Parent's reaction to vocation. St. Michael's parish. Pastor's reluctance to permit entrance.

[00:11:41.17] Early Sisters at Bishop Conaty. Sister Eileen Mitchell [aka Sr. St. Gerard Mitchell]. Sister Barbara Mary [Sanborn?]. Sister Regina Clare [Salazar?]. Sister Anna Mary [?].

[00:12:44.19] Postulant and novitiate life. Story about washing cement stairs. Reading out loud during dinner. Sister Albert Joseph [aka Charlene Bloom?]. Sr. Veronica [Maloney (1920–2016)?]. Sister Roseann [Bromham (–1990)?]. Story about Rule of Silence.

[00:16:27.08] Receiving the habit. Chapel at Mount St. Mary's College having her birthdate on outside--"all for the honor and glory of God". Not being able to take pictures. Birth name "Lorraine Callista [Roy]". Born on Feast of St. Callistas. Name in religion "Sister Mary Callista". Dropping "Mary" and "Lorraine" when returned to birth name. Vow day at chapel at Carondelet Center. Chapel redesign after Vatican II--altar rail.

[00:19:23.05] Nursing vocation. Receiving four year nursing scholarship to Mount St. Mary's

College. Changing education major for nursing major. Mother Josephine [Feeley (1905–1991)]. Sewing white habit. Sister [Mary] Rebecca [Doan (1910–1999)].

[00:22:22.01] Sister [Mary] Rebecca Doan [(1910–1999)]. Doan's influences: on Daniel Freeman Hospital; Bel Air Fire (1961); building Humanities Building; founding Nursing Department at MSMC. Women of color in nursing program. Vivian Burgess [(1928–), first African–American nursing graduate]. Doan as MSMC President. Studying Sociology at UCLA on advice of Doan. Doan recommending her for doctorate. Working as Chair of MSMC Department of Nursing while PhD student at UCLA. Story about getting lost on freeway due to overwork. Sister Cecilia Louise Moore [(1928–2004), MSMC President]. Take 3 years of educational leave.

[00:27:24.21] Receiving BA in Nursing at MSMC. Working as student nurse during school breaks: Daniel Freeman Hospital, Los Angeles; St. Joseph's hospital, Lewiston, Idaho; St. Mary's Hospital, Tucson, Arizona. First full time position as pediatric nurse at St. Mary's Hospital, Tucson. Sister [Mary] Ester McCann [(1905–2011), hospital administrator]. Sister Rebecca Doan recommending her for graduate school at UCLA.

[00:31:40.02] Idea for Roy Adaptation Model of nursing. Sister Josephine [Feeley]. Reading about "adaptation" in summer school course.

[00:33:18.00] Gaining broad Nursing experience. Postdoctoral work as clinical nurse scholar.

[00:34:57.07] Relationship between experience and scholarship. Working with students. Gathering patient behavior research data for Adaptation Model. Improving nursing practice.

[00:38:22.26] Description of Roy Adaptation Model of Nursing. Beginnings in masters program. Advisor at UCLA: Dorothy Johnson. The person as an adaptive system. How people deal with illness and how nursing aids coping. Evolving nature of Model and patient challenges. Philosophical assumptions of Model. Receiving honorary Doctorate with C. Everett Koop [(1916–2013), former Surgeon General of US]. Philosophical assumption of "veritativity"--unity of human purposefulness.

[00:44:35.08] Social impacts on the Model. Financing of health care. Breakdown of close relationships. Continuity of care.

[00:46:38.17] Receiving a PhD in Sociology. Sister Rebecca Doan. Papers on theory construction, self-concept and role theory. Application to Nursing. Advisor Dorothy Johnson.

[00:48:18.27] Nursing ministry after MSMC. Experiencing dizziness after first year teaching. Teaching 17 years at MSMC. Surgery for tumor on balance nerve and complications. Sister Magdalen [Coughlin (1930–1994), MSMC President]. Taking sabbatical to finish book. Returning to MSMC as Scholar in Residence. Receiving post-doctorate in Nursing at University of California, San Francisco on head injuries. Relationship to current research on concussions. Working as consultant then full-time at Boston College developing PhD program for 31 years. Returning to California.

[00:53:57.16] Vatican II [Second Vatican Council (1962–1965)]. Memories of election of Pope John XXIII [Angelo Giuseppe Roncalli (1881–1963), Catholic Saint and Pope (1958–1963)]. Effect of Vatican documents on community: "Gaudium et spes" ["joy and hope", Pastoral Constitution on the Church in the Modern World]. Working in Social Justice secretariat. California farmworker's protest [Delano Grape Strike (1965)]. Perceptions of Jesus. Role of religious women and laity in Church.

[00:58:27.18] Shifts in spirituality during Vatican II era. "Dear neighbor". Vatican II documents.

Home Masses. Community prayer.

[01:01:15.24] Return to CSJ roots. Charism. CSJ history. Studying founding documents and Karl Marx [(1818–1883), German economist] in relation to social justice. Father Drinan [Robert Frederick Drinan, S.J. (1920–2007), lawyer, Jesuit priest and US Representative (D) from Massachusetts (1973–1981)]. Sister Clare Dunn.

[01:06:59.06] Nursing and charism. Examples of Sisters: Sister Rebecca Doan, Sister Eileen Mitchell. Being an introvert vs. public life. Influence of CSJs on her career. International work.

[01:11:11.12] Advice to students. Value of Nursing field. Tradition of women in leadership at MSMU and CSJ environment. Meet needs of the world.

[01:13:43.10] Advice on lifelong wellness and aging. Understanding wholeness.

[01:15:08.03] Greatest joy of religious life: growing in spiritual life and community life.

[01:16:30.08] Future of charism and CSJ mission. "Dear neighbor".

[01:18:05.02] Other reflections. Story about trip with Sister Clare Dunn and Sister Judy Lovchik touring United Nations in New York City. Edward Moore "Ted" Kennedy [(1932–2009), American politician]. Andrew Jackson Young Jr. [(1932–), American politician and ambassador]. Patricia Nell Scott "Pat" Schroeder ((1940–) American politician]. Sisters Clare and Judy re: advice for MSMU students.

[01:22:26.02] [Director's comments].

[01:22:43.10] Definition of "leadership": influence and impact on others, not role.

[01:25:14.02] Changes to empowerment and role of women. Examples of women leaders during her education. Competence defining roles.

[01:28:09.02] Controversy and resistance in head injury research (1983–1987). Ignorance of issue.

[01:30:10.08] Definition of charism: spirit that defines us, manifested in works and institutions. Meeting needs of the "good neighbor". Sister Kathleen [?? Sister Mary Kathleen Clark, pediatric nurse, founder of Casa de Los Niños in Arizona?]. Alexandria House. Baby nursery in Oakland, California. St. Joseph Center, Venice, California and Sister Louise Bernstein and Sister Marilyn Therese Rudy [(1933–2010)], cofounders. "The Sisters live the spiritual and corporate works of mercy by doing all that a woman is capable of" and "meeting the needs of the dear neighbor".

[01:33:51.24] [Director's comments].

[01:34:53.07] Discussing memorabilia and photographs. Peace Medal purchased from United Nations on trip with Sister Clare Dunn and Sister Judy Lovchik (circa 1970s). Peace bookmark in Japanese given by colleague. Family photographs: 1) Family when 7 children. 2) Parents' 50th wedding anniversary with all 14 children. 3) Photo taken after oldest brother's death. 4) Birth sister and her 5 children and their children. 5) Birth sister at replica of Tip O' Neill office Washington, DC [Thomas Phillip "Tip" O'Neill Jr. (1912–1994), American politician]. 6) Julie's [??] 50th birthday cruise to Alaska during Roy's sabbatical year. Mission photographs: 7) Two students at Columbia University. 8) Two photos (photocopy) in habit when pediatric nurse in Lewiston, Idaho during

masters studies. 9) Three photos (photocopy) regarding head injury research and with post-doctorate group.

[01:39:53.27] Reaction of Roy and boyfriend to breaking up to enter CSJs. Dating until day of entry. Dating brother of Sister Annette Debbs. Boyfriend [Manuel Zabudio??]. Boyfriend attending vows ceremony. Giving his daughter middle name "Lorraine".

[01:43:44.12] [Director's comments].

[01:43:56.02] End of interview.